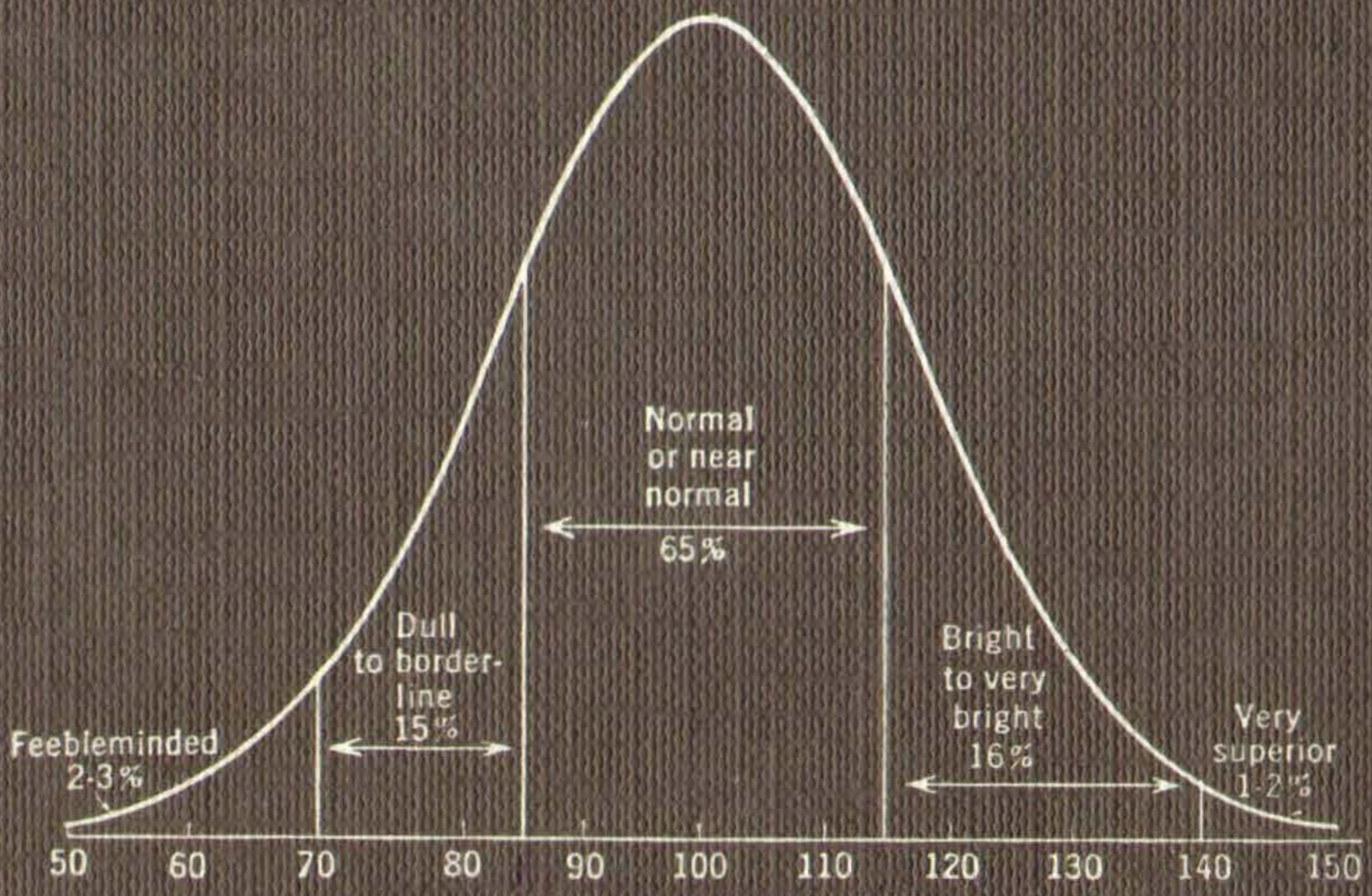
IQ and Racial Differences



HENRY E. GARRETT

IQ and Racial Differences

by

Henry E. Garrett, Ph.D., Sc.D.

A co-edition published by
Noontide Press and
Historical Review Press

A co-edition published by
Noontide Press,
P.O. Box 1248, Torrance, Ca. 90505, U.S.A.
ISBN (U.S.A.) 0-911038-97-3
and
Historical Review Press,
19a Madeira Place, Brighton, Sussex, England, BN2 1TN
ISBN (U.K.) 0-906879-35-3

© 1980

CONTENTS

I.	Heritage of the American Negro	1
II.	Two Theories of Intelligence	9
III.	Heredity as a Prime Determinant of Physical Traits	13
IV.	Intelligence and Heredity	17
V.	Three Examples of School Desegregation	41
VI.	Comment and Summary	47
VII.	Recommendations	51
	Footnotes and Bibliography	55

ABOUT THE AUTHOR

Henry E. Garrett received his Ph.D. from Columbia University and for sixteen years (1940–56) headed Columbia's Department of Psychology. In 1954 he was awarded the Sc.D. by the University of Richmond.

At one time or another, Dr. Garrett has been visiting professor at the University of California, the University of Southern California, the University of Florida, the University of Hawaii, the University of New Mexico and the University of Virginia.

Dr. Garrett is past president of the Eastern Psychological Association, the Psychometric Society and the American Psychological Association. He is a fellow of the American Association for the Advancement of Science and a former member of the National Research Council. The author of many books, articles and monographs, he is a member of the editorial board of *Psychometrika* and for ten years was general editor of the *American Psychology Series.*

Cover Chart: Distribution of intelligence (IQ) in the general population according to 1937 revision of the Stanford-Binet Scale.

I

Heritage of the American Negro

Origins: Africa, although called the Dark Continent, is inhabited by three distinct races, two of them white. Along the southern shores of the Mediterranean, from Morocco to Egypt, the African population belongs to the Mediterranean branch of the white race. The prevailing skin color is dark white to light brown, while the facial features are Arab and European. At the continent's southern tip, in Rhodesia and South Africa, the European-descended inhabitants have fairer complexions than the whites in North Africa. Mostly of Dutch and English extraction and therefore Nordic-Alpine in race, they number about four million. They are the most recent comers to the continent, although when they arrived there were no Negroes in South Africa. The remainder of the African population largely consists of Negroes—some 150 million of them. Although black Africans vary in color from tribe to tribe, from dark brown to coal black, most have Negroid features.

In recent years it has become fashionable to depict in

glowing terms the achievements of the Negro over the past 5,000 years, although the truth is that the history of the black African is largely a blank. Until the arrival of Europeans there was no literate civilization in the continent's black belt. The Negro had no written language, no numerals, no calendar, no system of measurement. He never developed a plow or wheel. He never domesticated any animal. With the rarest exceptions, he built nothing more elaborate than mud huts and thatched stockades. The Negro's external trade was comprised of slaves of his own race, ivory and (on the West Coast) palm oil and mahogany. He carried burdens on his head. All we know of the history and culture of the Negro is from written and oral accounts given by Arab and Portuguese traders.

British historian Arnold Toynbee has said that of the twenty-one great civilizations of the past not one was the work of black Africans. Instead of the happy savage basking on the banks of the Congo in the shade of a friendly tree, what we really find is a miserable creature wracked by disease and harassed by human and animal enemies. The extreme cruelty of the African to his own kind has often been commented upon by travelers.

Temperament and Climate: Many apologists for the Negro excuse his lack of achievement by pointing out that his temperament has been greatly influenced by isolation and unfavorable tropical climate. These explanations are not convincing. There were many established trails through the Sahara. Egypt was accessible and only

the coastal regions of that country are hot, swampy and insect-ridden. The highlands of East Africa are healthful and the climate salubrious. Nor are other explanations of non-performance valid. Ashley Montagu, the leading spokesman for the Boas school of anthropology, has written, "Great kingdoms were in Africa while white men were still savages." About one-third of this statement is true. There were, to be sure, three different African kingdoms in West Africa during the Middle Ages. They left some sculpture and interesting masks, but no music worthy of the name, no literature, no science.

Melville Herskovits, another disciple of Boas, has stated: "Let us suppose it could be shown that the Negro is a man with a past and a reputable past; that in time the concept could be spread that the civilizations of Africa, like those of Europe, have contributed to American culture as we know it today; and that the idea might eventually be taken over into the canons of general thought. Would this not, as a practical measure, tend to undermine the assumptions that bolster racial prejudice?"

Herskovits is at least candid. In so many words he proposes history should be enlisted in the cause of Negro equality. Since no such history exists, it is being invented.

The American Negro: The environmental pressures on the Negro have been so great, we are told, that few have been able to overcome these handicaps. But Chinese-Americans, who comprise another minority, also suffered from severe discrimination, and on their arrival in Amer-

ica after the Civil War were even more culturally isolated and impoverished than the Negro. In spite of this, Chinese-Americans now comprise one of the most prosperous, most law-abiding and most civilized of all American minority groups. On the average, they also happen to have a significantly higher IQ than Negroes.

The roster of Negro achievements has been greatly distorted and is mostly fictitious.[1] A Negro or Mulatto in Columbus' fleet is reputed to have been the first to see the American shoreline. To be sure, there were some Negroes who sailed with Columbus. One Pedro Niño is said to have been on the Santa Maria.[2] But the success of the expedition can hardly be credited to the sharp eyes of a lookout.

Crispus Attucks, who was either part-Negro or part-Indian, was killed during the Boston massacre (1770) in a shootout between colonials and British foot soldiers.[3] The part he played in the fighting was very inconspicuous. Yet Crispus Attucks' Day is now celebrated in many parts of the United States.

Matthew Henson, hailed as the "first man" to reach the North Pole, was the body servant of Admiral Peary, who spent a generation exploring the polar regions. As he was nearing the North Pole, Peary sent Henson ahead with the equipment. The Admiral arrived a few minutes later and planted the flag.

A Negro physician, Daniel Williams, has been called the first successful heart surgeon.[4] Dr. Williams sewed up a stab wound in an artery a fraction of an inch from the

heart. This was in 1893. Through some miracle the patient lived. But Williams' feat did not advance the state of the surgical art and contributed nothing to the development of the elaborately planned heart operations of the present day.

All in all, it would seem that, if an exception is made for jazz, the contribution of the Negro in American life has not been great.

The Slave Trade: The transatlantic slave trade began in 1619. Most of the slaves were brought to America in British, Dutch and American ships. The trade came to an end about 1800, when it was stopped by the British and French fleets.

Slaves were purchased by traders from native chiefs who raided the villages of neighboring tribes. The method was to set fire to a village, kill off the old, the feeble and the very young, and carry away the able-bodied men and women in chains. Slaves came mainly from the West Coast and occasionally from Nigeria and the Congo.

Segregation: After the Civil War there were about four million slave and free Negroes in the South. White Southerners, whose lands and property had been devastated and left in ruins, were expected to care for these pathetic people. Since most Negroes were in a prehistoric state of civilization, the South resorted to segregation as a self-protective device. Negroes were separated by law from whites in places of public accomodation. They were also

separated into their own schools, under the "separate but equal" doctrine, and courses of study were tailored to meet their needs and capabilities. This was a wiser system than today, when all pupils, regardless of their racial differences and cultural backgrounds, study the same subjects.

Segregation was a unique institution and in many ways worked quite well. Each group knew what it was allowed to do and there were very few eruptions of the violence that now takes place daily in the large cities, where racial restrictions have been removed. Under pressure from reform groups, segregation was continuously attacked until it was adjudged to be little better than slavery. It was outlawed in schools by a 1954 decision of the Supreme Court. Segregation was attacked especially hard by those who placed nurture above nature. These are the same people who support the "one-man, one-vote" principle, which means that the vote of the feeble-minded person counts as much as that of an intelligent man. The principle is incredibly destructive and stands for negative, not positive democracy.

Despite grandiose promises of "quality education" and massive doses of taxpayer's money, the public schools are in deep trouble. We are constrained to ask how this state of affairs arose. Did we misread the Negroes' intellectual and temperamental gifts? Or is it all, as we have so often been told, the result of invidious discrimination, oppression, prejudice, lack of incentives and slum living?

There are two theories as to why the Negro pupil lags.

The first, the genetic view, puts the blame on *heredity*. The second, the environmentalist view, lays the blame squarely on the *environment*.

We shall examine these two views in the following chapter.

II

Two Theories of Intelligence

Genetic Theory: This view holds that there are innate (inborn) differences between Negro and white. The differences are brought about by the *genes,* minute hereditary particles carried in small bodies called *chromosomes* which are found in the cells of the human body.[5]

Each species has a different number of chromosomes. In mankind there are forty-six chromosomes, of which twenty-three come from each parent. Accordingly we resemble both parents and grandparents and, to a lesser degree, more remote ancestors. One child may resemble his father and the masculine side of the family. Another may resemble the mother.

In offspring of interracial marriages, the race of each partner possesses a distinctive "pool" of genes which is uniquely mixed in the new baby. The Mulatto, for example, will bear certain resemblances to both his father and mother, since he is both Negroid and Caucasoid. Among the factors that are known to be genetically determined are body structure (height and weight), glandular sys-

tem, sex, hair and eye color, learning potential and level of intelligence.

Environmental Theory: The other reason advanced for race differences puts the burden on the environment. This is the view that all races have the same intellectual potential and, given the same stimulus to learn, can learn at the same rate. Equalitarian dogma is largely a matter of faith and wishful thinking. It flies in the face of common observation when it assumes that nature wouldn't make important distinctions between individuals *and* races.

Equalitarianism makes a bow to heredity, but argues that almost all of the undeniable differences among mankind arise from environmental pressures, many of which are under man's control.

The environmental view is generally accepted by sociologists. The man-in-the-street also thinks it fairer to attribute success to individual efforts than to think of intelligence and character as predetermined by ancestry. Those who espouse the genetic theory are often labeled "racists" by others who consider environmental influences all-powerful. When so used, the term "racist" is an epithet and is both incorrect and abusive. The name-calling indulged in by environmentalists is a measure of the weakness of their arguments.

Comment: The author of this study holds to the thesis that equalitarianism is dead wrong. Black and white children do *not* have the same potential. They do *not* learn

at the same rate. Environment is *not* the sole—or even the major—cause of underachievement.

But this must not be taken to mean that *all* Negroes have less intelligence than *all* whites. At least one-sixth of American Negroes perform better on mental tests than the average white of the same age, but five-sixths do not. Moreover, the American Negro is aided by his racial admixture with the American white. Various studies have put the percentage of Negroes in the United States with some white ancestry at from twenty to thirty percent. This figure, however, varies greatly according to geography, being about four percent in rural Georgia and Alabama and as large as forty percent in Detroit, the District of Columbia and in New York City. Most Negroes who have left a mark on modern American society have had some white ancestors. Three examples are Ralph Bunche, the diplomat, Thurgood Marshall, the jurist, and George Washington Carver, the chemist.

III

Heredity as a Prime Determinant of Racial Traits

Anthropology and Biology: Dr. Carleton Coon, past president of the American Anthropological Association and the nation's foremost physical anthropologist, has described five major races of mankind, of which the White (Caucasoid), Yellow (Mongoloid) and Black (Congoid) are by all odds the most numerous.

Arguing from fossil remains and anthropological research, Coon believes the Negro race is less advanced in an evolutionary sense than is either the White or the Yellow race, perhaps by as much as 200,000 years.[6] The Negro became a true man, *Homo sapiens,* at a later date than members of the other two races. This means that blacks as a group are more immature than whites and mongoloids. The history of Africa and other evidence confirm this.

Biologically speaking, breeds of dogs correspond roughly to human races. Through selective breeding, dogs vary from the excitable terrier to the placid St. Bernard, from the slow-moving dachshund to the fleet

greyhound. Men do not have as many racial variations as do these carefully bred animals. But men differ markedly from each other due to gene mutation as well as to nutrition, climate and disease. These are the same factors that cause differences in dogs, sheep, horses and cattle. The process is called natural selection and can be observed most dramatically among such human beings as pygmies and Australian aborigines.

Physically, the Negro differs from the white in eye and hair color, in physiognomy and in body build.[7] His hand-eye coordination is generally good, and his muscular strength and speed often excel that of the white, as shown by his athletic prowess. In football, however, he is usually a running back—not the quarterback who runs the team.

Brain Physiology and Body Growth: The Negro brain is slightly smaller than the white (about 100 cc on the average), but the difference is not great and there is much overlap. Connolly has found the Negro brain to be less fissured and less complex than the white brain.[8] Vint has reported reduced thickness in the frontal cortical brain layers.[9] These brain areas are the most recent in evolutionary development and are operative in reasoning and abstract thinking. Swedish investigators have found that the brains of the feebleminded are smooth without many fissures.

J. C. Carothers, long a British physician in Kenya, has advanced the theory of the "lazy frontal lobes" to explain

the backwardness of the Negro.[10] He is convinced that the Black African's mind is more auditory and visual than cognitive. He writes that the African with his lack of synthesis must use his frontal lobes sparingly. Most Negro mental activity is sensory and motor.

Geber, in a careful study of 107 African babies, found their early rate of physical growth to be more rapid than that of European babies living in Africa.[11] This growth advantage, Geber found, was lost at about three years of age. Thereafter the whites far outstripped the blacks. Such findings are in harmony with the experiment of the American psychologist Kellogg, who raised a chimpanzee in his home with his son.[12] At first the chimpanzee led the child in coordination and muscular development. But the child soon overtook and surpassed the animal.

The general rule is that intelligence is greater in species that develop more slowly.

Studies of Twins: Over the past twenty-five years studies of twins have shown that heredity accounts for some seventy-five to eighty percent of the difference in ability among children.[13]

There are two sorts of twins, *identical* and *fraternal*. Identical twins are formed from the fertilization of a *single* ovum (egg) and have the same, or nearly the same, inheritance. Fraternal twins are produced by the fertilization of *two* eggs. Scientists have computed the correlations for identical twins and compared these figures with those for siblings (fraternal twins and ordinary brothers

and sisters). The identical twins furnish the basic inherited datum. By means of genetic formulas, it can then be determined how much of the differences in ability are hereditary.

In England, Burt [14] and Darlington [15] have assigned an even greater role to heredity—as much as ninety percent. Quite recently Osborne in this country has shown that brain wave patterns are inherited.[16] By means of very sensitive instruments Osborne recorded the brain waves from three areas of the brain. These proved to be as characteristic for a given individual as fingerprints. Discounting the small differences between identical twin-pairs, brain waves were found to be inherited, just as are the abilities expressed in mental measurements.

When one group or race is consistently ahead of another, it unquestionably differs from the other. The equalitarians will admit the difference, but it enrages them to speak of such differences as evidence of "superiority," much as it might enrage persons who support a "soft" currency to be told that their money is "inferior" to "hard" money. They will argue that both currencies are money and take their stand there.

IV

Intelligence and Heredity

Definition of the IQ: To most people intelligence and IQ (Intelligence Quotient) are practically synonymous. The concept of IQ is really quite simple, though often misunderstood. First, the child's standing on a mental scale is measured. This tells how well he performs relative to children of his own age, that is, how far he can progress on a scale of graded tasks. If a child achieves a score of 8, he has a "mental age" of 8 and is able to do tests performed correctly by the average 8-year-old. To obtain his IQ his MA (mental age) is divided by his CA (chronological age). For example, if the child who has an MA of 8 is actually 10 years old, his IQ is 8/10 or 80 (the decimal is dropped for convenience). Eighty is dull normal. However, if his actual age (CA) is 8, his IQ is 8/8 or 100, which is the average or normal figure for 8-year-olds. Of course, if our 8-year-old has a mental age of 12, his IQ is 150 and he is very bright.

Figure 1 displays an IQ curve for a representative sample of 2,904 children. Relatively few children achieve

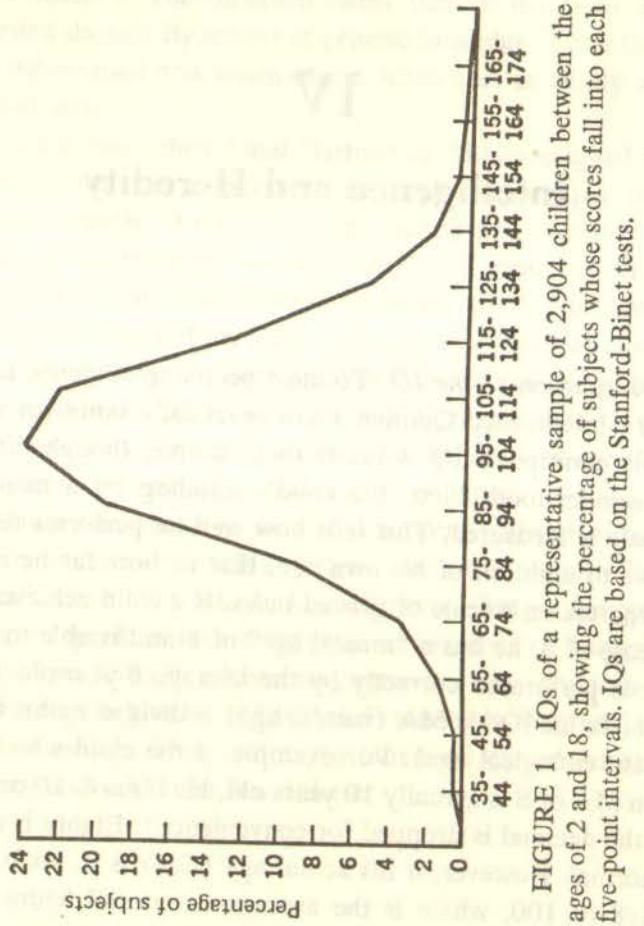


FIGURE 1 IQs of a representative sample of 2,904 children between the ages of 2 and 18, showing the percentage of subjects whose scores fall into each five-point intervals. IQs are based on the Stanford-Binet tests.

IQs at the upper part of the curve. Fortunately for society, relatively few also fall at the lower extreme.

The bulk of the U.S. school population falls between 90 and 110, as shown by Figure 2 (see next page).

What does IQ *really* measure? This frequently asked question deserves an answer, because so much of the argument for racial differences depends upon IQ and its measurement. On the negative side there are those who claim that IQ measures only environmental stimulation, schooling and the like. Parents will often declare that IQ has no value, especially if their children test low. It is so much easier and more face-saving to blame the test, the school or the teacher. On the positive side is the fact that the correlations of IQ with school achievement show IQ to be the best predictor of future educational performance.

The nature of intelligence is another question that often arises in connection with discussions of IQ. Is IQ to be thought of as an all-encompassing measure of mental ability, or is it simply a measure of a child's performance on tests related to school work? This raises the problem of *validity*. Does the test measure what it purports to measure? Validity for a vocational test can be determined by comparing test scores with actual performance in predetermined tasks. In like manner the validity of IQ is determined by correlating IQ with actual achievement, and comparing it with the judgments and ratings of teachers. When this is done it will be found that IQ measures what the school measures—namely, the ability

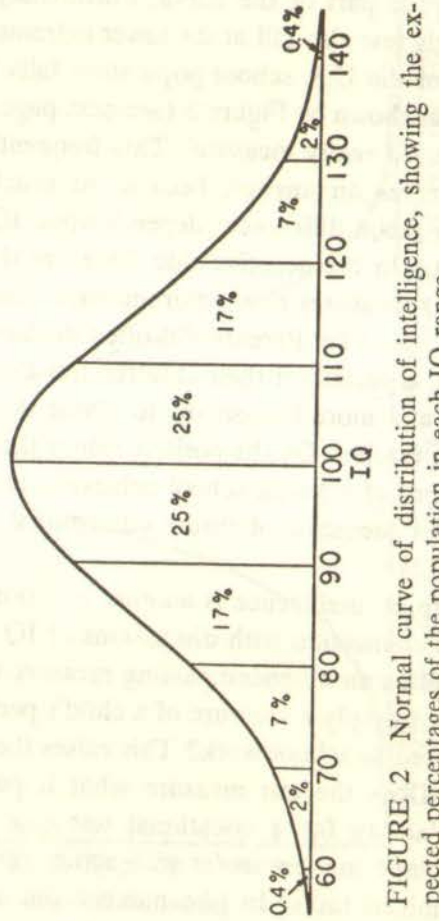


FIGURE 2 Normal curve of distribution of intelligence, showing the expected percentages of the population in each IQ range.

to reason, to think conceptually, and to deal meaningfully with words, numbers, diagrams and pictorial objects.

IQ measures abstract intelligence, not manual dexterity or social gifts. The intelligent child with a high IQ may be petulant or poor with tools. Again, he may be amiable and quite dexterous. Abstract intelligence is not closely related to either character or physical prowess.

Intelligence testing, of course, is no different from other forms of scientific measurement. We measure temperature reasonably well by means of a thermometer. But we do not know what "climate" is as a "thing," any more than we know what electricity is as a "thing." Science measures manifestations or attributes on the assumption that it is measuring something real and important. It may never get any closer than this.

The age scale and the IQ ratio, MA/CA, do not work out well with adults. This is because the age scale begins to decline as the child reaches 14 or 15 years. If the scale didn't slow down, intelligence would keep on increasing with age. Statistical means have been devised for adult scales to determine an adult IQ fairly comparable to the age scale IQ of childhood.

One well-rehearsed argument is that IQ simply measures culture, not innate intelligence. "Culture free" tests, though minimally useful, often approach the nature of puzzles. IQ is a fair measure when applied to American children from a "normal" home environment. If the child has often been ill, has been reared by a grandmother in comparative isolation, comes from a broken family, has

been ill-treated and often terrified by a parent, the environment is by no means "normal." More will be said later about the influence of environment. Here it may be said that studies of foster and adopted children have shown little environmental effect as compared with heredity.

A mother will often complain that her child has a high IQ but is disobedient, cruel and aggressive. She must be told, as we have already stated, that the test does not measure character or personality traits. IQ, however, does have a high correlation not only with school standing, but with later success in business and the professions. Technical civilization depends upon abstract intelligence, and abstract intelligence is measured by the age-scale IQ.

Temperament: Civilized behavior develops almost as much from temperament and personality as from intelligence. Differences between races is nowhere better illustrated than in these areas. The Negro is generally believed to lack drive, responsibility and reliability. So do many whites. Some experimental work has found the Negro less inhibited than the white and less sophisticated in his reactions.

The crime record of the Negro substantiates this. In size it is staggering and the cost of policing Negro lawlessness is greatly disproportionate to his numerical contribution to the population. A recent FBI report shows that per capita the Negro:

Had ten times as many illegitimate children as the White.
Committed thirteen times as many murders and manslaughters.
Committed six times as many robberies.
Committed ten times as many rapes and assaults.

The Florida Study: Kennedy, von de Riet and White individually measured 1,800 Negro children from the Southeastern states for intelligence on the 1960 edition of the Stanford-Binet intelligence scale.[17] As shown in Table I, an IQ was obtained for each child. The average Negro IQ was 80.7, as against the white average of 101.8. Only five percent of the Negroes achieved IQs

TABLE I

IQs OF NEGRO AND WHITE PUPILS ON THE STANFORD-BINET EXAM.

IQ Intervals	Rating	White	Negro	White to Negro Ratio
130+	Very Superior	4.45	.1	44 to 1
120–129	Superior	8.2	.3	27 to 1
110–119	High Average	18.1	.7	26 to 1
100–109	Average	23.5	5.0	4.7 to 1
90–99	Average	23.0	14.0	1.64 to 1
80–89	Low Average	14.5	28.0	.5 to 1
70–79	Borderline	5.6	30.6	.2 to 1
Below 70	Defective	2.6	21.1	.125 to 1
AVERAGE IQ		101.8	80.7	

above those of the average white, while eighty-nine percent of the whites scored above the average Negro child. According to these figures one to three percent of Negroes, as compared to fifteen percent of whites, can do acceptable college level work.

Analyzing the Stanford-Binet intelligence scale further, we find:

1. The above average and superior groups contain thirty-one percent of the white children and 1.1 percent of the Negro. Many of the Negroes found in this group probably have white ancestry. In a group of 8,000 Negro children, 103 were found to be gifted (IQs of 120 plus). Of these gifted children, seventy percent reported some white ancestry.[18]
2. The average or normal group contained forty-seven percent white and nineteen percent Negro children.
3. The borderline and defective groups contained eight percent whites and fifty-two percent Negroes.
4. The average Negro pupil, whose IQ is 81, cannot go beyond the seventh grade. For half of the group, the fifth grade is the maximum that can be achieved. Promotions, of course, may be made for other reasons than scholarship.
5. Only one percent of the Negroes (IQs of 110 plus) are equipped to do high-grade work.

The conclusion we are forced to draw from these results is that racially mixed classrooms pose two alternatives for the school administrator. He can set standards

at the Negro level, in which case seventy-five percent of the white children will work below their capacity and receive an inferior education. Or he can adjust standards to the white level in which case seventy-five percent of the Negro pupils will fail, drop out or become special problems.

The Georgia Study: It may be noted at the outset that intelligence test results of the Georgia Study check almost exactly with those of the Florida Study. In the latter the average Negro IQ was 81 as against a white average of 102. In the Georgia Study the average Negro IQ was 80, the average white 103.

The author of the Georgia Study, Dr. Travis Osborne, is Director of Guidance at the University of Georgia.[19] The Study has two parts. The first shows the pattern of mental and educational growth over a six-year period for more than 800 white and Negro pupils. The same children were tested four times—in the fifth, sixth, eighth and tenth grades. White-Negro differences increased in reading and arithmetic from two years at the sixth grade level to three years at the tenth grade level. Both groups improved with age, but the gap between white and Negro children widened with increase in grade standing.

Table II deals with the second part of the Georgia Study. It shows the average grade placement for Negro and white pupils in reading and arithmetic over a nine-year period. Grade placement is the grade position to which a child's score entitles him. Thus 7.7 means .7 of

TABLE II
DIFFERENCES BETWEEN WHITE AND NEGRO PUPILS IN READING AND ARITHMETIC

	8th Grade		10th Grade	
	Reading	Arithmetic	Reading	Arithmetic
White	7.7	8.0	9.6	9.5
Negro	5.6	6.0	6.4	6.4
Grade Gap	2.1	2.0	3.2	3.1

the way through the seventh grade. Similarly 5.6 means .6 of the way through the fifth grade. The results shown are from the eighth and tenth grades, because the pattern of change is regular and consistent throughout all the grades. The tests included 1,600 white and 900 Negro pupils at each of the two grade levels.

Eighth-grade white children are slightly below the reading level of the eighth grade (7.7) and tenth-grade white children are slightly below the tenth-grade standards (9.6 and 9.5) in reading and arithmetic. The Negro children, it will be noted, fall two or three grades behind the white children.

The author has verified these results in testing 2,000 Negro and white pupils in the seventh grade of a large Virginia city.[20] He found the Negro lag to be closer to three grades than to two. Teachers of the children participating in this study had received the same training in reading methods and had the same supervisor.

The New York Post (November 1, 1967) reports on the reading tests given 600,000 New York City pupils in

the second through the ninth grades. One-third of the ninth-grade pupils were retarded two to three years in terms of ninth-grade standards and eleven percent were retarded four years or more. The special demonstration schools were no better than other schools in the same district. Partly as a result of these tests, New York City schools abandoned intelligence testing in favor of a simple reading test. This produced no better results.

The only sensible conclusion to be reached from such data is that we should maintain *two* levels of instruction and apply differential marking systems to the two groups. This would provide the best teaching and learning situation for both Negro and white pupils.

In case some reader is disposed to dismiss the Georgia and Florida Studies as being typical of the South, but not of the North, a late federally sponsored nationwide study of elementary and high school children will be reviewed.

Equality of Educational Opportunity Study: In 1966 J. S. Coleman, E. Q. Campbell and A. W. Mood made a study costing more than one million dollars and including 600,000 children in the first, third, sixth, ninth and twelfth grades. The sample was drawn from some 4,000 schools in all parts of the United States and was chosen to represent the country as a whole. There was, however, some intentional overrepresentation of schools enrolling Negro pupils and other minority groups. Tests of educational achievement as well as verbal and nonverbal tests of mental ability were administered, together with a ques-

tionnaire dealing with home background and pupil attitudes in general. The findings, which were buried in a mass of detail, can be summarized as follows:

1. School segregation was still prevalent. Negroes generally attended Negro schools. Other minority children (Orientals, Mexicans, American Indians and Puerto Ricans) were sometimes separated in school, but not so generally as Negroes.
2. School facilities for minority children were *not* significantly inferior to those for whites. Differences in class size, educational programs, physical facilities and teacher qualifications were characteristic of *poor* neighborhoods rather than of any one racial group.
3. Negroes were significantly inferior to whites on the tests. Whites came first, followed by Orientals, Indians, Mexicans, Puerto Ricans and Negroes. About fifteen percent of the Negroes equalled or exceeded the white average, while eighty-five percent fell below the white average.
4. The poor performance of the Negro cannot be attributed *solely* to poorer schools. The Negro lag in the sixth to the twelfth grades showed a marked increase, a fact which the authors of the study take to mean an increasingly poor educational opportunity. Statistical studies of variation for poor and more affluent schools do not reveal the increase that would be expected if schools had a greater influence on learning than heredity.

5. Socio-economic status affects test performance because pupils from better homes tend to be brighter. It is known also that the occasional improved achievement of Negroes in a "good" white school is due to the fact that Negroes who volunteer to attend white schools are brighter than Negroes who do not. The socio-economic aspects of the integration problem were totally misunderstood or purposely misrepresented by the Commissioner of Education in Washington, who contended that socio-economic status accounted for all the difference between whites and Negroes. The fact is there is no evidence that the Negro pupil becomes brighter simply by improving his schools or putting him in a white school. Results of integration are small or negative in regard to Negro performance. For example, the dropout rate for Negroes is twenty percent in the North and West, considerably higher than in the South.

Project Talent: An earlier nationwide comparative study carried out in 1962 under the auspices of the federal government by George R. Berket at the University of Pittsburgh compared the educational achievements of white and Negro high school students. Project Talent was based on data obtained from 773 senior high schools from 500,000 students. One purpose of the project was to display "differences and similarities among schools having varying proportions of Negro enrollment." Nine-

teen tests were administered which can be classified as both *aptitude* and *achievement-educational* tests. All were highly related to school grades and could therefore be predictive of school learning. Scores were not published for individual white and Negro students, but for classes with the Negro proportion running from zero to one hundred percent: classes that were one to nine percent Negro, ten to nineteen percent Negro, twenty to twenty-nine percent Negro, thirty to thirty-nine percent Negro and up. The zero percentage classes were all white. The one hundred percent classes were all Negro.

Tables incorporated in Project Talent are too voluminous for reproduction, but the essential trends in these tests were:

1. The average test score *decreased* as percent of Negro pupils increased. The decrease was apparent in schools in the East, North and South and in both abstract reasoning tests and measurements of reading achievement. In the twelfth-grade classes in Southeastern states the results from the nineteen tests showed drops of from twenty to eighty percent in average score, as the size of Negro enrollment increased from zero to one hundred percent. That is to say, the averages were twenty to eighty percent *below* the averages earned by all-white classes. The larger the number of Negroes, the greater the drop. In the East, the drop for Negroes was sixteen to sixty percent of the White averages.
2. Little difference was found in test scores between

schools in low, medium and high quality housing areas. In all-Negro schools test results were actually higher in low-cost housing areas.

3. Dropout rates were lower in the Southeast than in the Eastern and Northern areas.
4. Absenteeism increased as percent of Negroes increased and as per-pupil expenditures decreased. It costs more to operate an integrated school than a segregated school.

From the above it seems clear that parents of pupils in a newly integrated high school can look forward to lower academic performance, more dropouts, greater incidence of absenteeism, higher costs and fewer graduates going to college. These factors become more crucial in direct proportion to the number of enrolled Negroes. Delinquency also increases as the percent of Negroes rises.

Several recent studies dealing with heredity and environment have lent added weight to these conclusions. In 1969 Jensen published a long article summarizing previous work and his own experiments.[21] Jensen came out strongly for the genetic origins of the difference in IQ between Negro and white children. He reported, from his own research, that the average IQ difference among Negro and white children was fifteen points; that heredity accounts for eighty percent of this difference and environment for twenty percent. Jensen believes that the various programs of compensatory education have little effect in changing the IQ of Negro children or in raising their scholastic levels. In general, the Negroes did most

poorly on tests designed to measure "reasoning" and "relation finding." They did much better in tests of rote memory.

Another psychologist, Richard Herrnstein, published a scholarly article in *Atlantic Monthly* in 1971, corroborating for the most part Jensen's findings.[22] Herrnstein was interested primarily in social class differences in intelligence—those which might eventually lead to a caste system. He held that the American population might split into bright and dull, if those with low IQs tended to mate with each other. Such "assortative" mating does not promote equality.

Both Jensen and Herrnstein have been vigorously attacked by dedicated equalitarians whose major premise is that there is no difference in intelligence among races and hence there can be no Negro-white differences. To these critics, evidence to the contrary is to be ridiculed or explained away.

Two other studies must be reviewed briefly. Armor has offered strong evidence against busing as a technique for increasing achievement and aiding integration.[23] Armor studied the results of busing in Boston and in five smaller cities. He found that integration had no significant effect on Negro achievement academically and did not make for more tolerance or improve racial relations. In fact, Negro students reported less friendliness and more prejudice among white students than among the white population at large.

In 1972 Christopher Jencks published a report which

was concerned mainly with data from the *Equality of Educational Opportunity Study* summarized earlier in this chapter.[24] Jencks' work is primarily concerned with educational theory and practice, but it also has implications for heredity and environmental studies. According to Jencks, a child's educational achievement, whether opportunities are equal or not, has little influence on his performance. Efforts made to equalize schools and to integrate students are largely wasted. Desegregation raises the Negro pupil's achievement only negligibly when it raises it at all. Perhaps Jencks' most striking conclusion—long suspected by teachers—is that school performance depends primarily on what the child brings with him, i.e., his heredity.

Both Armor and Jencks offer excellent data and good methodology, which did not save them from severe criticism by equalitarians.

What Happens When the Environmental Factors are Equated: A study in which environmental factors were equated, as far as it is possible to do so, was made in 1959 by McGurk.[25] Out of a total of 3,000 high school seniors in New Jersey and Pennsylvania, McGurk tested 213 Negroes and 213 whites who could be matched for age, sex, courses of study and for eleven socio-economic variables.

Each student was given a test of seventy-four items, thirty-two of which were identified as *cultural,* thirty-seven as *non-cultural* and five as *neutral.* The threefold

classification was based on the opinions of seventy-eight judges who sorted more than two hundred items. When the upper twenty-five percent of each racial group were compared (fifty-three Negroes and fifty-three whites), the Negroes' overlap was eighteen percent. According to equalitarians, the overlap of these highly selected Negroes should have been far greater—closer to fifty percent—than the basic fifteen percent usually found in random groups.

Evidence that training improves but does not equalize is given in A. M. Shuey's monumental study, *The Testing of Negro Intelligence,* which reviews 380 comparative racial studies conducted over the past fifty years.[26] Mean differences of white and Negro were found for school children, college students, adults, deviates and delinquents.

There was, to be sure, an overlap of ten to fifteen percent, which indicates that ten to fifteen percent of the Negroes do as well or better than the average white. Equalitarian theory demands a fifty percent overlap. Since the mean differences persist under all sorts of conditions, we are forced to conclude that there is strong evidence of an inherited basis for test differences.

It is often claimed by well-meaning but uninformed people that the Negro is disadvantaged and that his backwardness comes from lack of "equal opportunity." This is an overly generous opinion. Opportunities are never really equal unless those offered them have the same potential ability, in other words the same inherited traits.

The same opportunity given a dull boy and a bright boy is not—and cannot be—equal, because the latter can take much better advantage of it. True enough, training will often improve the performance of a retarded child, but training alone can never make him "smart."

In the final analysis, all the above studies agree that educational and sociological factors do not lessen *significantly* Negro-white differences in mental measurements.

The Environmental Approach to Equality: Several studies have been carried out in an attempt to show that differences in Negro-white performance in school can be eliminated by special techniques—remedial reading and "enrichment" programs.

Table III (see following page) reveals that these schemes and devices have accomplished little. A pioneer effort was the New York Demonstration Guidelines Project, begun in 1956. There were some 700 Negroes in this experiment, carefully selected for academic ability. The project clearly established that Negroes selected for high mental ability will show somewhat greater academic achievement than unselected Negroes, when $80 to $250 more per year is spent on their education. Even with this subsidy, however, equality with white students was not achieved.

The New York Higher Horizons Project, begun in 1959, was inspired by the earlier Demonstration Guidelines. Included were forty-four to sixty-seven predominantly Negro schools with enrollments of 12,000 to 64,-

TABLE III

EFFECTS ON NEGRO STUDENT ACHIEVEMENT OF INCREASING EXPENDITURES AND SERVICES *

Project and Location	Date	$ Per Pupil Increase	Number Schools	Number Students	Results and Comments
Banneker, St. Louis	1957	0	23	14,000	Results negligible
Demonstration Guidelines New York	1956	80–250	1	700	Selected students, results unexceptional
Higher Horizons New York [1]	1959	50– 60	44 to 67	12–64,000	No change relative to control schools
Madison Area, Syracuse	1962	100	3	2,000	" " " "
Berkeley, Berkeley	1961	N.A.	4	N.A.	" " " "
Seattle, Seattle	1965	N.A.	2	242	Bused students had slightly higher achievement
Educational Improvement Philadelphia	1963	35	N.A.	30,000	No evidence of improvement
Community Zoning New York	1964	167	8	6,349	Related to National norms. White pupils increased substantially —Negroes declined.

* Source: Racial Isolation in the Public Schools, U.S. Commission on Civil Rights, 1967 and Evaluation of the Community Zoning Program, New York City Board of Education, 1966

[1] The Commission reviewed some 20 other enrichment programs, not reported because of incomplete data, time of operation too short, etc.

000 pupils. Certain "experimental" schools were paired against other "control" schools, and $50 to $60 additional per pupil was spent in the experimental schools. In three years both groups of schools had gained about two years in reading comprehension. But the additional time and money had made no appreciable difference in increasing the Negroes' scores in the experimental schools.

Another large project was New York's Community Zoning Program (1964). Four white schools were paired with four Negro and Puerto Rican schools. The latter schools were then given extra supplies and equipment, as well as additional teachers and facilities. The pupil-teacher ratio in the Negro and Puerto Rican schools was lowered from twenty-five to seventeen, and several remedial and special teachers were brought in. Even before the experiment, expenditures per pupil at the Negro schools were from $18 to $162 higher than in the paired white schools. Results were not striking. Both white and Negro pupils improved, but the whites improved more than the Negroes. The Negroes actually declined in relation to national standards, though showing an increase over earlier achievement levels.

In Berkeley, California, a wide range of programs for eliminating racial differences was initiated in four predominantly Negro schools. Among the techniques employed were reduction of class size, the addition of special teachers, improvement of teaching materials, tutoring, community involvement, after-school study, pre-

school programs, flexible class groupings, new teaching techniques and intergroup education of teaching staff. The busing of Negro children to previously all-white schools was initiated later. All of these techniques are based on the assumption of equal ability in the Negro and white groups.

There is no evidence that the achievement gap between the two races has been significantly narrowed. One can admire the dogged persistence of the Berkeley school authorities, if one cannot admire the wisdom of their approach or applaud the result.

Relative Intelligence of Adult Whites and Negroes: For fifty years the Armed Forces Tests (basic measures of abstract intelligence) have been administered to Negro and white recruits. Results for the tests in 1966 are remarkably in accord with the results for school children (see Table I). Nationwide, as Table IV shows, nineteen percent of young white males and sixty-eight percent of young Negro males have failed to pass the tests. Just twelve percent of the Negroes scored as well or better than the average white. This result is in close agreement with the fifteen percent for children.

Some specific results of the Armed Forces Tests can be summarized as follows:

1. About seventy-five percent of whites fall into Groups I, II and III—the three upper groups. In contrast, twenty-two percent of the Negroes fall in these groups.

2. About twenty-five percent of whites fall into score groups IV and V, the lowest levels, as compared to seventy-five percent of the Negroes.
3. The two top brackets contain forty percent of the whites and about four percent of the Negroes.

TABLE IV

NEGRO & WHITE DRAFTEES *
Ranked in Mental Test Categories

Mental Groups *	White	Negro	
I Superior	7.6%	.3%	25 times as many Whites as Negroes
II High	32.1%	3.3%	10 times as many Whites as Negroes
III Average	34.6%	18.2%	Twice as many Whites as Negroes
IV Low	16.0%	38.2%	Twice as many Negroes as Whites
V Borderline	9.1%	37.1%	Four times as many Negroes as Whites

* Source: *American Education*, U.S. Department of Health, Education and Welfare, Office of Education, October, 1966.

From the results of other tests, young adults in college exhibited the same pattern of IQ variations found in the public schools. *The New York Times* (September 9, 1967) carried a statement from Governor Kirk of Florida that only thirty-eight percent of white high school seniors in his state were able to pass the college entrance examinations. Only two percent of Negro high school

seniors were able to pass. According to *Science* magazine (1967) only five percent of Negroes in Michigan University, even though they were carefully selected, scored as high as the upper twenty-five percent of white students.

V

Three Examples of School Desegregation

Washington, D.C.: In 1954 President Eisenhower asked local Washington authorities to make theirs a "model city" and thus provide a showcase displaying the "benefits" of integrated public schools. Every effort was made (and continues to be made) to comply with this presidential request. Because Washington parents are predominantly government oriented and therefore of the liberal persuasion, success was freely predicted.

But success was not forthcoming. The embarrassing results of this "showcase" are now well known.

From the beginning there was an exodus of white pupils, whose parents, despite their public political posture, voted their private convictions by moving to neighboring suburbs. Now, nineteen years later, the population of the District of Columbia is preponderantly Negro (seventy-one percent and rising). Since Washington public schools are ninety-five percent Negro, they have, in fact, been resegregated. Many white teachers, unable to maintain classroom discipline and educate students to *their* stand-

ards, have resigned. Schools have experienced major riots, while vandalism is commonplace. Crime in the nation's capital has skyrocketed, eighty-five percent of it attributed to the Negro population. City streets have grown unsafe, even in daylight.

In a desperate effort to accommodate the slow learners, District school authorities set up parallel "tracks" within the same grade. In effect, Washington public schools began to instruct on *various levels* within a *single grade* and thus made a mockery of the word "equal." Negroes, it soon developed, occupied nearly all the bottom tracks while the few remaining whites occupied the higher tracks. The Superintendent of the Washington school system, the initiator of the parallel track method, was dismissed—a victim of his failure to achieve "equality." As a result of a federal court decision, tracks have been abandoned as "discriminatory" (as in fact they are).

During the period of transition from segregated schools to mixed schools to *re*segregated schools, interested Negro parents could not understand what was happening to their children. The Negro child, who had consistently stood in the upper twenty-five percent of his segregated class, barely passed when he was forced to compete against white children. Why this should be was beyond the comprehension of most Negro parents, who were carefully shielded from the facts. For these Negro children, even more than for their parents, the "status" loss and the drop in self-esteem were heartbreaking and were the cause of unnumbered dropouts.

Consequently, many Washington parents have bitterly opposed the maintenance of white scholastic norms and have been tacitly upheld in their opposition. The result has been a diminished level of study. Even the best-intentioned and warmest-hearted white parents have quietly slipped away to the Virginia and Maryland suburbs.

Washington, the nation's "showcase," heartland of the liberal ideologue, is a sad example—proof positive as the ad men say—of what forced classroom integration will accomplish wherever it is instituted.

Los Angeles: The Far West was not prepared for the influx of Negroes that swarmed there during and after World War II. However, school authorities dutifully tried to integrate these children into their schools. The result has been anything but gratifying.

In a recent book, *White Teacher in a Black School,* Robert Kendall, a young idealistic teacher, tells what happened when he undertook to teach English in a Los Angeles public high school with a ninety percent Negro enrollment.

Kendall came to Los Angeles, fully subscribing to the equalitarian dogma. He believed the Negro to be equal to the white in learning ability. He believed the Negro was behind in educational achievement only because of white oppression, discrimination and prejudice. Kendall's disillusionment was sad. What he found was a class of semi-literates with no interest in learning, but with high interest in getting "good marks," filthy in speech, ob-

sessed with sex, irresponsible, irrepressible and defiant in behavior.

Kendall's book is not representative of every desegregated school, to be sure, but it shows clearly to what lengths deterioration can go when there is no effort to face facts.

New York: Because of residential segregation, many New York City public schools are virtually one hundred percent Negro or Puerto Rican. Agitation against this *de facto* segregation has forced school authorities to bus children from one area of the city to another. This is done to achieve racial "balance," to change attendance areas and to break up neighborhood schools.

A good summary of the results obtained by the policies of the New York City school authorities has been given by Martin Mayer, a prominent American educationist: [27]

> Public confidence in the New York City school system is fearfully low and dropping: white children are leaving the city public schools at a rate of 40,000 a year. . . . Normal parents of any color need not be racist to refuse to send their children into classes where the tone is set by the low expectations the schools have derived from their experiences with minority 'groups' . . . Indeed, it is difficult to fathom the thought process of people who insist that there will be gains in the racial attitudes of whites or gains in the self-image of Negroes from daily experiences which visibly proclaim

> that dark-skinned children are 'dumber' than pale-skinned children.
>
> Not long ago, many of us felt that a large share of the Negro failure in the schools was itself the product of segregation; but almost nobody whose opinion is worth considering believes it today.
>
> A year ago, for example, with a burst of publicity, New York announced the abandonment of the group IQ test on the grounds that it was culture-biased and discriminated against Negroes. But the reading test that was substituted slots children almost exactly where they were in the abandoned IQ test—and what difference there is works against the Negroes. . . . The real result of the acclaimed abandonment of the IQ test, then, is that Negro children in 1964–65 are more likely to be in the bottom classes of 'integrated schools' than they were in 1963–64.
>
> The tradition of success is almost gone—in increasing numbers, teachers and principals live with the expectation of failure and weave a safety net of excuses. . . . The decline will be fairly precipitous but no one will be able to mark the place where the system fell over the cliff and became a custodial institution for children who have no future.

The schools of Chicago and other great cities are suffering the same integration demoralization as those of New York City. Several quotations from teachers in recently desegregated schools emphasize this:

Race mixing in the first grade is the quickest way to produce a Negroid culture.

Each race tends to adopt the worst of the customs, habits, moral attitudes and speech of the other race.

We discovered that a six-year-old was not mature enough to change the culture and improve the weaknesses of another race.

The bright pupils of my class are leaving.

Virtually all social activities were abandoned after integration.

A class of mixed ability requires for one race a maximum enrollment of 20; for mixed races, 12.

Integrated schools are proving far more expensive than one-race schools.

VI

Comment and Summary

The case for genetic differences in intelligence is a solid one. The fact that the Negro pupil is on the average ten to twenty IQ points behind the white of the same age and lags two or more grades behind whites in elementary school and up to four grades in high school is enough to render massive and forced desegregation untenable and, in any productive sense, unworkable. School records substantiate these statements.

The official doctrine of the Department of Health, Education and Welfare is equalitarian. Inheritance is supposed to count for little and environment for almost all in human behavior. This view has provoked a splurge of rationalization to explain away Negro non-achievement. Some of the apologists are fanatic idealists who cannot accept the fact that all men are not created equal. Some are practical politicians looking for votes. Some are unprincipled propagandists paid to mislead. To bring some sense out of this confusion, Nobel laureate William Shockley proposed to the National Academy of Sciences

that a straightforward attack be made to determine the origin of race differences. He was voted down by members who belonged to one or more of the above categories.

"More serious are the activities of the academic debunkers and soft-pedalers who operate within anthropology, itself," Carleton Coon has written. "Basing their ideas on the concept of the brotherhood of man, certain workers who are mostly *social* anthropologists consider it immoral to study race and produce book after book exposing it as a myth. . . . These men are not physical anthropologists, but the public does not know the difference."

The undeniable fact is that the policy of the federal government is not dedicated to better education for the Negro, but to racial *amalgamation* or absorption of the Negro by the white. This policy is the crowning insult to the Negro. For it is an official admission he cannot go it alone and cannot compete successfully.

The news media, especially television, portray Negroes in various social relationships with whites, usually in a token fashion. These blacks are, for the most part, highly selected light-skinned Negroes. Rarely are they true blacks and they are worked into a scene with no purpose other than to have them there. Every effort is made to let these artificial and obviously staged activities seem natural and usual. They fool no one, least of all Negroes.

Sir Arthur Keith, eminent British anthropologist, believed that races have a natural antipathy to one another

which prevents extensive commingling. Instinct is out of fashion today as an explanatory concept, but Keith's idea can be accepted without calling on instinct. Teenagers of one race are often so strongly drawn to members of their own group that they find members of a different race unattractive if not downright repulsive.

An interesting observation on so-called integration comes from an unusual source, namely, from W. H. Ferry, vice-president of the left-wing Fund for the Republic (*Liberator* magazine 1963): "The United States is a White Man's country conducted by White customs and laws for White purposes . . . Integration in the U.S. is a sentimental not a doctrinal idea. Racial integration in the U.S. is impossible. If we in Whitetown had ever really wanted integration we would have rushed to achieve it. Finally, we shall have to learn how to run a separated society. Since we cannot have integration we must have something."

The 1954 Supreme Court desegregation decision was a badly written and poorly reasoned document.[28] It was presumably based on humanitarian ideas, not on constitutional grounds. Judging from references to psychological sources, the Court consulted only avowed liberals. The net result was a strongly biased document that creates the suspicion that judgment was made before the decision was written.

The Supreme Court really supports genetic theory, though it is doubtful if it did so knowingly. The Court ruled, for example, that, despite adequate teacher train-

ing and school facilities, Negro children cannot get a good education by the sheer fact of being separated from white children. In fact, the Court said that separate educational facilities are "inherently inferior."

The last statement is logically indefensible, unless it means that the absence of white children per se results in "inherently unequal" education. If so, this is a *racist* decision in the correct definition of the term.

In another ruling the Court said that when Negro children of the same age and same educational achievement are separated from the white group solely on account of race, it harms the personality of members of the separated group. This has never been proven and is extremely doubtful. It is equally doubtful that the Negro child cannot learn well if he isn't in class with white children, from whom he is supposed to absorb wisdom not otherwise obtainable. Of course, black children of the "same age and same academic achievement (as white children)," as the Court defined them, are few, and far between. If this edict of the Court had actually been followed, integration would have proceeded at a much slower rate.

VII

Recommendations

In the present chaotic state of our public schools a new and drastic approach is certainly to be recommended. Since environmental theory has wrought havoc, why not try a "new" set of premises based on genetic theory? For example:

1. Institute separate and equally well-equipped schools for Negroes and whites, wherever feasible. This would clearly not be workable, nor would it be necessary, in Vermont or the Dakotas, but it would be excellent in Alabama. Let the blacks run their own schools. Let them appoint their own principals and teachers and set up courses of study and conduct programs of their own choice. At the same time the federal government would retire completely from the field of race relations—a vitally necessary step because the element of coercion, the essence of government, has been the cause of most of the damage.

   Many blacks—probably a large majority—

would welcome such a program if it were properly presented. When the Negro goes to a school as well-equipped as that of his white neighbor, when teachers are of his own race and when the athletic and academic societies are composed of his own group, he may well develop that pride of race about which so much is said and so little done. Left alone, "consciousness of kind" will lead a black or white to seek the company of his own race.

2. Separate facilities would prevent the sort of divisive occurrences that have been recently dominating the headlines, the rash of demands for more books about black (as opposed to *American*) history, for "soul food," for more black teachers, etc. One Negro girl, grown antagonistic *because of* classroom integration, refused to be treated by a white physician and demanded a black one. Such instances would not occur if blacks (as well as whites) were allowed to govern sensibly their own affairs.
3. Separate facilities would also permit an immediate abolition of busing, as well as the idiotic "racial quotas" which must be revised almost as soon as they are established. No white groups have asked for quotas—in fact, they have abhorred quotas. Busing school children to achieve the "proper mix" is as foolish as it is useless.

Finally, the view that the Negro's limitations arise solely from environmental deprivation rather than from

innate traits, or the lack of them, is wishful thinking of the most dangerous sort. Already it has brought a *consistent* pattern of civil disobedience previously unknown in this country. It has created social anarchy in our public schools and fomented ill-feeling between blacks and whites that will last for decades.

One avowed purpose of the federal bureaucracy is to change the nation's "cultural patterns," particularly in the South. This will not succeed, but it will create increasing disorder in the schools. If school desegregation becomes total, we can expect total demoralization, then total disorganization, in that order. The rate of deterioration is proportionate to the rate of integration. The larger the number of Negroes assigned to tasks beyond their ability, the greater the frustration and the greater the adverse reaction.

If a child, any child, is given tasks beyond his capacity, simple compassion would lead anyone to call a halt. Yet those who have the integration bit in their teeth, for all their professed good-heartedness, are bent upon *forcing* Negro children to perform beyond their capability. Those who are being held back—the whites—resent it. Those being forced ahead—the Negroes—resent it just as much.

It is clear there cannot be complete desegregation of our classrooms on the one hand and first-rate education on the other. Under such conditions there would only be second-rate education for the children of both races. This is so patently true, so obvious to most educators, that we must sympathize with the Negro children who have been

caught in political coils not of their making. They are the victims of an idea that will not die, although totally disproved by experience.

It is the great tragedy of our times.

FOOTNOTES AND BIBLIOGRAPHY

1. R. B. Kuttner, "A Brief Account of Negro History," *The Citizen,* Jackson, Miss., 1970, Vol. 14, No. 5.
2. *Ibid.*
3. *Ibid.*
4. *Ibid.*
5. C. D. Darlington, *Genetics and Man,* Macmillan, New York, 1964.
6. Carleton Coon, *The Origin of Races,* Knopf, New York, 1962.
7. W. C. George, "Biology of the Race Problem," *Citizens Council,* Jackson, Miss., 1962.
8. C. F. Connolly, *External Morphology of the Primate Brain,* Thomas, Springfield, Ill., 1950.
9. F. W. Vint, "The Brain of the Kenya Native," *Journal of Anatomy,* 1934, Vol. 66.
10. J. C. Carothers, *The African Mind in Health and Disease,* World Health Organization, UNESCO, Geneva, 1953.
11. M. Geber and R. F. A. Dean, "Development Rates of African Children in Uganda," *Lancet,* 1957, Vol. 272.
12. W. and L. Kellogg, *The Ape and the Child,* Whittlesey House, New York, 1933.

13. Erlenmeyer-Kimling and I. Jarvik, "Genetics and Intelligence," *Science,* 1963, Vol. 142.
14. C. Burt and M. Howard, "The Relative Influence of Heredity and Environment on the Assessment of Intelligence," *British Journal of Statistical Psychology,* 1957, Vol. 10, Part II.
15. Darlington, *op. cit.*
16. R. T. Osborne, "Heritability Estimates for the Visual Evoked Response," *Life Sciences,* 1970, Vol. 9, Part II.
17. W. A. Kennedy, V. von de Riet and J. J. White, *A Normative Sample of Intelligence and Achievement of Negro Elementary School Children in the Southeastern United States,* Society for Research in Child Development, 1963, Monograph 90, Vol. 26.
18. Paul Witty, *Yearbook of the National Society for the Study of Education,* 1940, 39th Yearbook, Part II.
19. R. T. Osborne, "Racial Differences in School Achievement," *Mankind Quarterly,* 1962, Vol. 1.
20. H. E. Garrett, "Virginia Study," *Mankind Quarterly,* 1964, Vol. 5, No. 1.
21. A. R. Jensen, "Environment, Heredity and Intelligence," *Harvard Educational Review,* Boston, 1969.
22. Richard Herrnstein, "The IQ," *Atlantic Monthly,* October 1971.
23. David J. Armor, "School and Family Effects on Black and White Achievement" in F. Mosteller and P. J. Moynihan, *The Equality of Educational Opportunities Study,* Random House, New York, 1972.
24. Christopher Jencks, "The Question of the Data Collected by the Equality of Educational Opportunities" in Mosteller and Moynihan, *op. cit.*
25. F. C. J. McGurk, *Comparison of Performance of Negro and White High School Children on Cultural and non-*

Cultural Psychology Test Questions, Catholic University, Washington, D.C., 1951.
26. A. M. Shuey, *The Testing of Negro Intelligence,* Social Science Press, 2nd ed., New York, 1966.
27. Martin Mayer, "Close to Midnight for New York Schools," *New York Times Magazine,* May 2, 1965.
28. Carleton Putnam, *Race and Reality,* Public Affairs Press, Washington, D.C., 1967.

IQ AND RACIAL DIFFERENCES

by

Henry E. Garrett, Ph.D., Sc.D.

presents a lucid, concise and irrefutable brief for an educational system designed to accommodate racial variations in intelligence rather than rely on the dangerous fiction that all races are gifted with equal learning capacity. The fictional approach, heavily promoted by liberals for the past two decades, has been largely responsible for the intellectual, moral and physical turmoil now tearing at the vitals of American schools. Dr. Garrett's forthright book provides a rational and comprehensive summary of the arguments for heredity as the prime determinant of human learning. His thesis deserves careful study and attention if the deterioration of our once great educational system is to be brought to a halt.